



BHAGAVAD GITA

Chapter 4

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SUMMARY

Chapter 4 – 42 Verses

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- Gita Stuti and Avatara

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- Knowledge of Avatara and its result.

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- Characteristics of the wiseman.
- Important section.

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- Glory and means of knowledge.
- 12 Yagyas

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- Benefit of knowledge.

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- Qualification and disqualification.



VERSE 1 TO 42

Jnana Karma Sanyasa Yoga

(42 Verses)

Topic 1 :

Gita Stuti and Avatara : Verses 1 – 8

Verse 1 :

श्रीभगवानुवाच ।
इमं विवस्वते योगं
प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavānuvāca
imaṃ vivasvatē yōgaṃ
prōktavānaḥamavyayam ।
vivasvān manavē prāha
manurikṣvākavē'bravīt || 4-1 ||

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

a) Sribhagavan Uvacha :

- The Lord said.

b) Aham Proktavan Imam Avyayam Yogam Vivasvate :

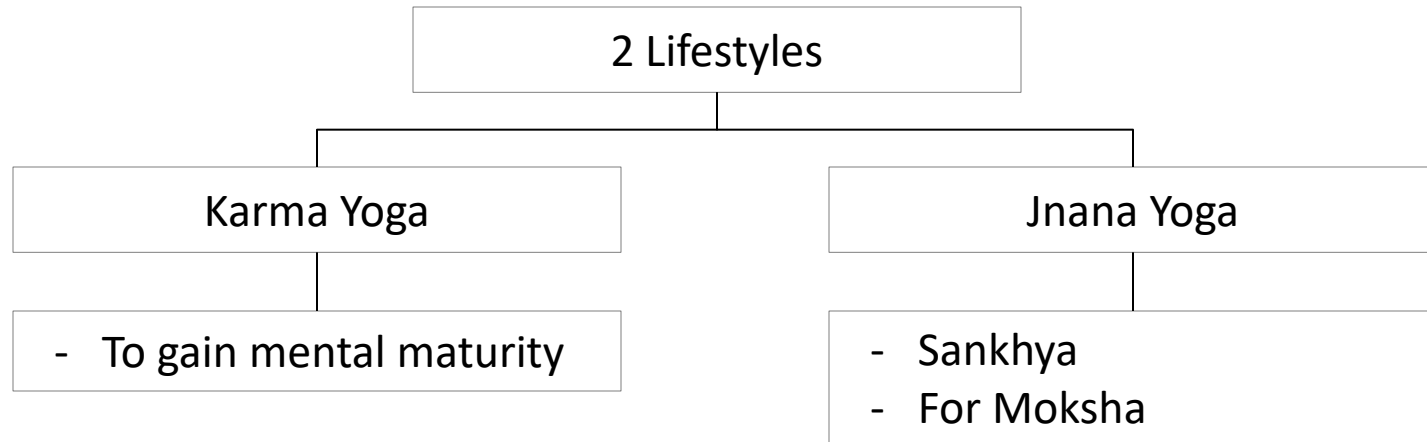
- I imparted this eternal yoga to Lord sun.

c) Vivasvan Praha Manave :

- Lord sun taught the same to Manu.

d) Manu Abravit Iksvakave :

- Manu taught to Iksvaku.
- Renounce action through Jnanam.
- Can renounce responsibilities with ritual.
- Jnana Parampara glorified here.



- Avyayam Yoga – 2 life styles free from destruction.

Lineage :

- Bhagavan – Surya – Manu – Iksvaku.

Verse 2 :

एवं परम्पराप्राप्तम्
इमं राजर्षयो विदुः ।
स कालेनेह महता
योगो नष्टः परन्तप ॥ ४-२ ॥

ēvaṃ paramparāprāptam
imaṃ rājarṣayō viduḥ ।
sa kālēnēha mahatā
yōgō naṣṭaḥ parantapa ||4-2||

This knowledge, handed down thus, in regular succession, the royal sages knew. This yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes). [Chapter 4 – Verse 2]

a) Parantapa :

- Oh Arjuna!

b) Rajarsayah Viduh Imam Evam Paramparapraptam :

- The royal sages knew this which was thus traditionally handed down.

c) Mahata Kalena Sah Yogah Nastah Iha :

- Due to long passage of time, that yoga is lost in this world.

Raja Rishis :

- King and Rishi with Jnanam of Atma Svarupa.
- Ashwapathi, Janaka, Arjuna.
- Sampradaya lost with passage of time.
- King does duty and knows Atma as Akarta.

Verse 3 :

स एवायं मया तेऽद्य
योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति
रहस्यं ह्येतदुत्तमम् ॥ ४-३ ॥

sa ēvāyaṃ mayā tē'dya
yōgaḥ prōktaḥ purātanah |
bhaktō'si mē sakhā cēti
rahasyaṃ hyētaḍ uttamam ||4-3||

That same ancient yoga has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 – Verse 3]

a) Saha Eva Puratanah Yogah Ayam :

- That very same ancient Yoga is this.

b) Proktah Maya Te Adya Iti Asi Me Sakha Cha Bhaktah :

- Which has been taught by me to you now, because you are my friend and devotee.

c) Etad Hi Uttamam Rahasyam :

- This is indeed the highest secret.
- Glory of Jnana Parampara, Karma Yoga and Jnana Yoga is time tested.

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानं
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā prokttā mayā'nagha |
jñānayōgena sām̐khyānām
karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

- Proktaha – Arjuna is Adhikari, qualified.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- You are my Bhakta, friend, helped me in worldly transactions.
- Will teach you supreme secret.
- Majority miss deeper happiness in oneself.
- To get rid of sorrow, establish relationship with Bhagawan and get Jnanam.

Verse 4 :

अर्जुन उवाच ।
अपरं भवतो जन्म
परं जन्म विवस्वतः ।
कथमेतद्विजानीयां
त्वमादौ प्रोक्तवानिति ॥ ४-४ ॥

arjuna uvāca
aparaṁ bhavatō janma
paraṁ janma vivasvataḥ ।
kathamētadvijānīyāṁ
tvamādaḥ prōktavāniti || 4-4 ||

Arjuna said : Later was your birth, and prior was the birth of Vivasvan (Sun); how am I to understand that you taught this yoga in the beginning? [Chapter 4 – Verse 4]

a) Arjuna Uvacha :

- Arjuna asked.

b) Bhavataḥ Janma Aparam :

- Your birth is later.

c) Janma Vivasvataḥ Param :

- The Lord of sun is much earlier.

d) Katham Vijaniyam Etat Iti Tvam Proktavan Adau :

- How am I to understand this statement of yours, that you have taught Lord Sun, in the beginning of the creation?

Genuine question of Arjuna :

1st God :

- Intelligent principle born at beginning of creation.

Krishna :

- Born to Devaki and Vasudeva.
- How he could have taught Sruya Bhagavan?

Verse 5 :

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि
जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि
न त्वं वेत्थ परन्तप ॥ ४-५ ॥

śrībhagavānuvāca
bahūni mē vyatītāni
janmāni tava cārjuna |
tānyahaṃ vēda sarvāṇi
na tvaṃ vēttha parantapa || 4-5 ||

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes). [Chapter 4 – Verse 5]

a) Sribhagavan Uvacha :

- The Lord Answered.

b) Arjuna :

- Oh, Arjuna!

c) Bahuni Janmani Me Cha Tava Vyatitani :

- Many births of mine as well as of yours have gone by.

d) Aham Veda Tani Sarvani :

- I know them all.

e) Parantapa, Tvam na Vettha :

- Oh Arjuna, you do not know.
- Bhagavan says he is aware of all his previous births.

Bhagavans	Jiva
a) Avatara, in carnation. b) When harmony disturbed, natural force restores balance, neutralising force.	a) Janma, Birth. b) Born with ignorance, don't know of previous births.

Verse 6 :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

a) Api San Ajah Avyayathma :

- Though I am birthless and deathless.

b) Api San Isvarah Bhutanam :

- Still I take birth.

c) Atmamayaya :

- Through my own Maya.

d) Adhithaya Svam Prakrtim :

- By restoring to my Prakrti.

Bhagavans	Jiva
<p>a) Takes incarnation through Maya Shakti.</p> <p>b) Consciousness free from birth and death, 6 modifications.</p> <ul style="list-style-type: none">- Avyaya Atma, Changeless.- Indwelling principle in all Jivas. <p>c) Bagawan controller</p> <ul style="list-style-type: none">- King – Controller of police	<p>a) Slave of Maya due to previous births Karma.</p> <p>b) Jivas at mercy of Maya, have Shadvikara – 6 modifications.</p> <p>c) Jiva is controlled</p> <p>Example :</p> <ul style="list-style-type: none">- Criminal under control of police.

Verse 7 :

यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya
glānirbhavati bhārata |
abhyutthānam adharmasya
tadātmānaṁ sṛjāmyaham ||4-7||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

a) Bharata :

- Oh Arjuna!

b) Yada Yada :

- Wherever.

c) Bhavati Glanih Dharmasya :

- There is decline of Dharma.

d) Abhyuthanam Adharmasya :

- And increase of Adharma.

e) Tada Hi :

- Then indeed.

f) Aham Srjami Atmanam :

- I manifest myself.

Bhagavans	Jiva
a) Incarnation to destroy evil, protect good, when Adharma more. b) Born with knowledge of his nature.	a) Jiva born to exhaust Karma. b) Born ignorant

Verse 8 :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

Purpose of Avatara :

a) Paritranaaya Sadhunam :

- For the protection of righteous ones.

b) Vinasaya Duskrtam :

- For the destruction of the unrighteous ones.

c) Cha Dharma Samsthapanarthaya :

- And for the establishment of Dharma.

d) Sambhavami Yuge Yuge :

- I take birth in every age.
- Why Bagawan incarnates?
- To reduce Adharma, establish Dharma.
- Sadhus are followers of Dharma, think of oneself and society.
- Dushkrutam – some harm society.

4 Methods of offering justice

Sama

- Gently talk

Dana

- Give concessions

Bheda

- Decrease strength
- Create division

Danda

- Punish

- Bagawan establishes Dharma at macro level.

Topic 2 :

Knowledge of Avatara and its, Result : Verse 9 - 15

Verse 9 :

जन्म कर्म च मे दिव्यम्
एवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म
नैति मामेति सोऽर्जुन ॥ ४-९ ॥

janma karma ca mē divyam
ēvaṃ yō vētti tattvataḥ |
tyaktvā dēhaṃ punarjanma
naiti māmēti sō'rjuna ||4-9||

He who thus knows, in true light, My divine birth and action; having abandoned the body, he is not born again; he comes to Me, O Arjuna. [Chapter 4 – Verse 9]

a) Arjuna :

- Oh Arjuna!

b) Saha Yaha Evam Ettvatah Vetti Me Divyam Janma Cha Karma :

- He who really knows my divine birth and action.

c) Na Eti Punarjanma :

- Does not take another birth.

d) Tyaktva Deham Eti Mam :

- After giving up the body he attains me.

Avatara Jnana Phalam :

- Lord takes Shariram for the good of society.
- Need Sraddha to understand Avatara, Maya Shakti.

Mey Divya Janma, Mey Divya Karma :

- My birth and cause of birth.
- One who knows Avatara in verses 5, 6, 7, 8, Tattva Jnanam get free from Samsara.
- This life of our is really not there, only field of Maya Shakti.
- One who understands this deep within his heart gets Moksha.
- Knows Real Nature of Jiva and Ishvara's experiences.
- One can't know Ishvara without knowing Jiva Svarupam.
- One must know both Jivatma and Paramatmas birth and cause to be free from body and gets no rebirth.
- Jiva merges with Bhagawan.
- One who knows this truth alone merges.
- Knows self as Paramatma.
- Drops identification with body, mind and world.
- Drops Abhimana by knowing Divyam Janma and Karma.
- Mam eti, reaches me, no birth after body falls.
- Knows Jiva and Bhagawan as one truth, reality.

Verse 10 :

वीतरागभयक्रोधा
मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा
पूता मद्भावमागताः ॥ ४-१० ॥

vītarāgabhayakrōdhā
manmayā māmupāśritāḥ |
bahavō jñānatapasā
pūtā madbhāvam āgatāḥ ||4-10||

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My being. [Chapter 4 – Verse 10]

a) Upasritah Mam :

- Having resorted to me.

b) Bahavah :

- Many people.

c) Vitaragabhayakrodah :

- Who are free from attachment, fear and anger.

d) Manmayah :

- Who are absorbed in me.

e) Putah :

- And who are purified.

f) Jnanatapasah :

- By Jnanayoga.

g) Agatah Madbavam :

- Have attained my nature.

Ashrita :

- Many depend on me as the source of entire creation, ultimate source of peace, become absorbed in me.
- What we think, so we become.
- Mind free from attachment, anger and fear, likes and dislikes accepts Gods order in creation to fulfill Karma Phalams.
- To gain self knowledge is tapas, purification, refine oneself, not live carefree life.
- Contemplate on absolute reality all the time.
- Drop individuality and merge with Bhagawan – Advaitam.
- Pure consciousness is nature of self and total, be absorbed in Antara Tatvam.
- Many have attained this, its possible for all of us, work continuously, consistently.

Verse 11 :

ये यथा मां प्रपद्यन्ते
तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

yē yathā mām prapadyantē
tāmstathaiva bhajāmyaham ।
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśaḥ || 4-11 ||

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prtha. [Chapter 4 – Verse 11]

a) Ye Mam Prapadyante Yatha :

- Whoever approaches me with any desire.

b) Aham Bhajami Tan Tatha Eva :

- I bless them with that desire itself.

c) Partha :

- Oh Arjuna.

d) Manushya Anuvartante Mama Vartma Sarvasah :

- People follow my path by all means.
- Understand nature of Bhagavan and the individual, both are one and same, Chaitanya Svarupa.

- Duality is nature of world, Good – Bad, Profit – Loss, Light – Darkness, Victory – Defeat, 2 sides of same coin.
- Bhagavan has given us life to live, no choice.
- To make right choice is our responsibility.
- Whoever surrenders with any desire to me, I bless them with whatever they need or what they ask for.
- God is giver of fruit of our past actions, Karma – Phala Dhata.
- All are in search of happiness.
- Minimise sense pleasure, follow Dharma, Jnanam and Moksha.
- God blesses us with sense pleasures or Atma Jnanam, depends on what we ask.

Verse 12 :

काङ्क्षन्तः कर्मणां सिद्धिं
यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके
सिद्धिर्भवति कर्मजा ॥ ४-१२ ॥

kāṅkṣantaḥ karmaṇām siddhiṁ
yajanta iha dēvatāḥ |
kṣipraṁ hi mānuṣē lōkē
siddhirbhavati karmajā || 4-12 ||

They, who long for satisfaction from actions in this world, make sacrifices to the gods, because satisfaction is quickly obtained from actions in the world of objects. [Chapter 4 – Verse 12]

a) Kanksantah Siddhim Karmanam :

- Desiring the result of actions.

b) Yajante Devatah :

- They worship gods.

c) Hi, Siddhi Karmaja Bhavati Ksipram Iha Loke Manuse :

- For, the result born of action comes quickly in this world of human beings.
- People soaked in rituals seek Svarga Sukham not Atma Sukham.
- Worship Devatas to get Karma Phalam.
- In Veidika Karma, worship Agni, Indra, Varuna.
- Seek Ishvara, who is cause of everything.

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchati |
tasya tasyācalāṃ śraddhāṃ
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Only Jivas in human soul have Sraddha in Veidika Karmas, majority interested in sense pleasures of the world, where result is quick.
- One requires Punyam to let go off desires.
- Avatara topic concluded in Verse 12.
- Jnana Karma Sanyasa from Verse 13.

Verse 13 : Important Verse

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

a) Chaturvarnyam Srstam Maya Guna Karma Vibhagasah :

- The four fold division of society has been created by me based on Guna and Karma.

b) Viddhi Mam Tasya Kartaram :

- Know me to be its author.

c) Api Akartaram Avyayam :

- Also know me to be a non-doer and changeless.
- Bagavan is author of entire universe but nondoeer.

4 Groups based on Guna (attitude of mind) and Karma - actions

Brahmana

Kshatriya

Vaishya

Shudra

- Respect and love all as he is the author of all.
- Lord presents creation through actions.
- We can renounce actions through Jnanam.

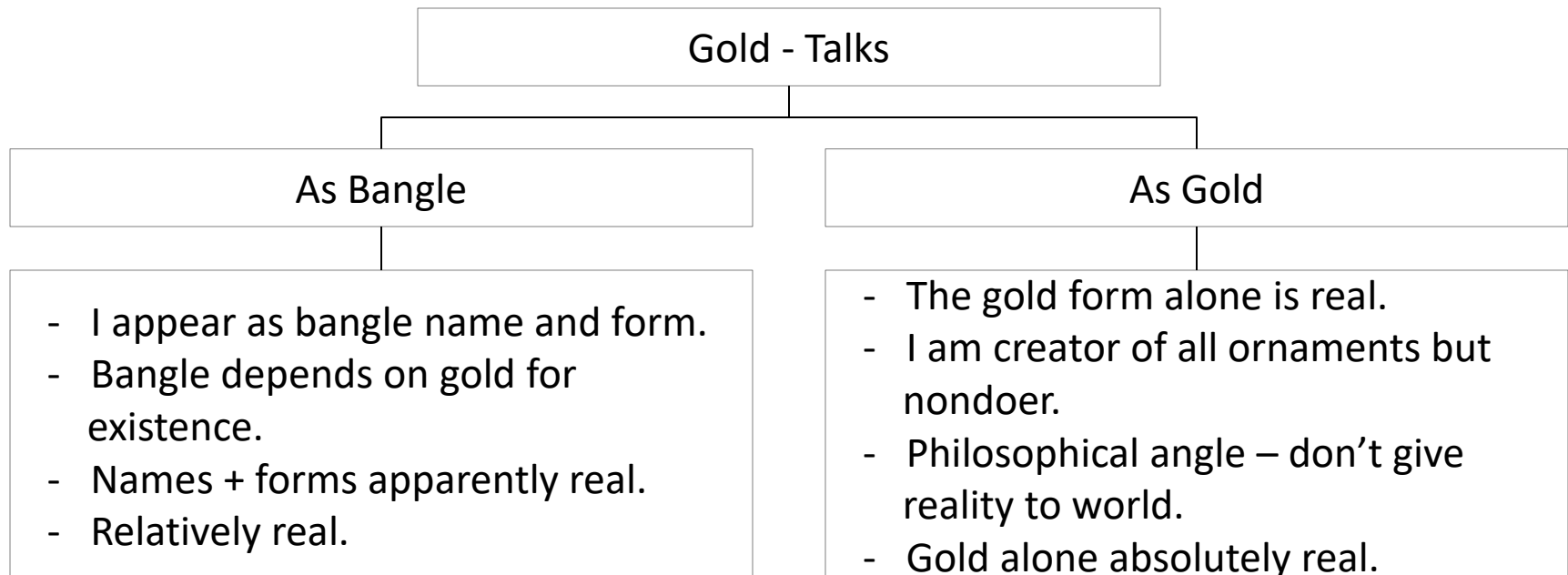
Tasya Kartara Api Mam, Vidya Kartara Avyayam :

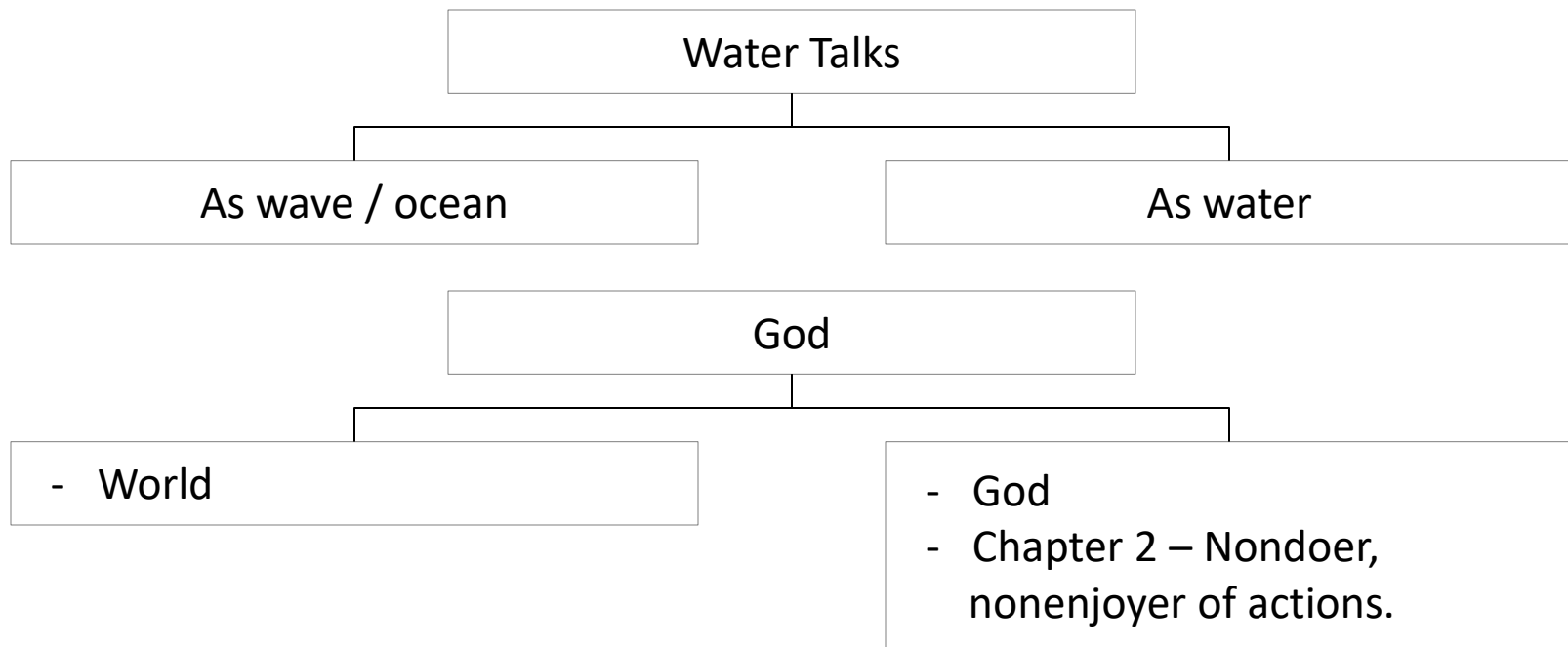
- I have laid rules and regulations in creation but as Chaitanya Svarupam am beyond all of them, Akartru Svarupam.

Contradiction?

w.r.t. worldly perception	Philosophically
- Doer in Jagrat, Svapna.	- Not doer, Sakshi. - Sleep

- I am simultaneously doer and non-doer.





Verse 14 : Important Verse

न मां कर्माणि लिम्पन्ति
न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति
कर्मभिर्न स बध्यते ॥ ४-१४ ॥

na mām karmāṇi limpanti
na mē karmaphalē sprhā ।
iti mām yō'bhijānāti
karmabhirna sa badhyatē || 4-14 ||

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Chapter 4 – Verse 14]

a) Karmani Na Limpanti Mam :

- Actions do not affect me.

b) Me Na Sprha Karmaphale :

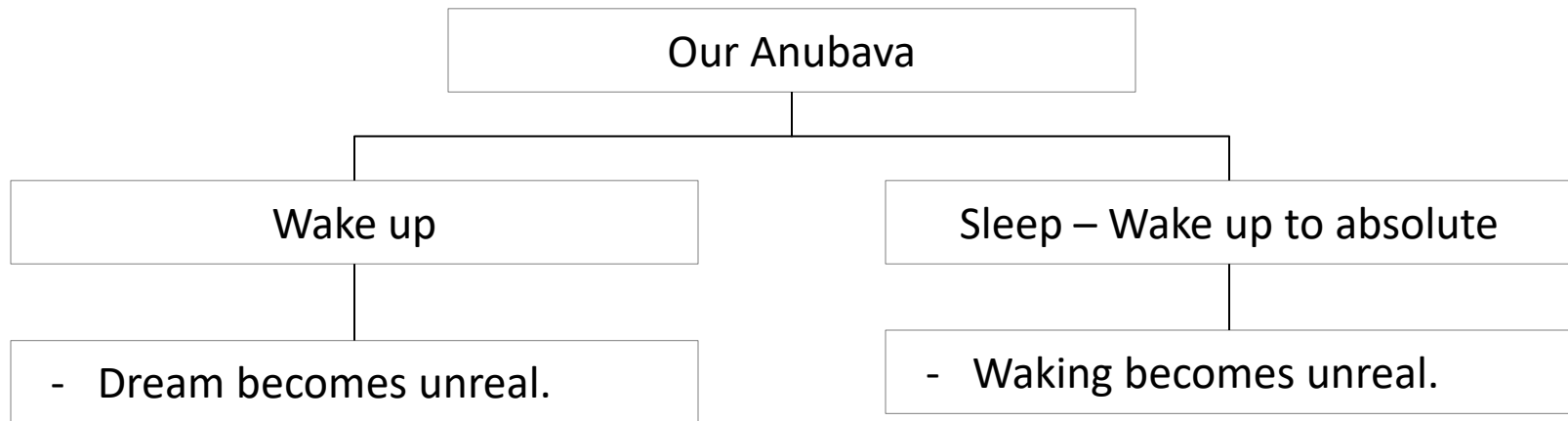
- I have no craving with regard to the result of action.

c) Iti Saha Yaha Abhijanati Mam :

- Thus, he who clearly knows me.

d) Na Badhyate Karmabhih :

- Is not bound by actions.



- This alone is Jnana Karma Sanyasa.
- Bagawan is Karta of everything, but still is Akarta from absolute angle.
- We do actions in Alignment with Dharma but have knowledge we are non-doers.
- This alone is Jnana Karma Sanyasa.
- Chapter 3 – Central theme explained in 2nd line of Verse 13.

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- Though I have created everything, know me as changeless, nondoer.
- Avyayam – free from modifications is lords Chaitanya Svarupam.

Na Mam Karmani Limpanti :

- Karmas don't touch me.
- Whatever I think, say, do, actions don't cause any disturbance to Sakshi me.
- I remain unaffected by actions.
- Ajnanis action causes depression, stress, Anxiety.
- Do actions with clear knowledge and be unaffected by actions.
- Karma Phala Spriha Nasti.
- Action is opportunity for us to know our true nature.
- Humans start expecting result of action – money, fame...
- Those expecting results will be affected.
- One who knows his own higher nature will be unaffected by actions and results.

Verse 15 :

एवं ज्ञात्वा कृतं कर्म
पूर्वरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं
पूर्वैः पूर्वतरं कृतम् ॥ ४-१५ ॥

ēvaṁ jñātvā kṛtaṁ karma
pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāt tvam
pūrvaiḥ pūrvataram kṛtam || 4-15 ||

Having known this, the ancient seekers after freedom, also performed action; therefore, you too, perform action, as did the ancients in the olden times. [Chapter 4 – Verse 15]

a) Jnatva Evam :

- Having known thus.

b) Karma Krtam :

- Action has been performed.

c) Purvaih Mumuksubhih Api :

- By the ancient seekers of liberation also.

d) Tasmāt :

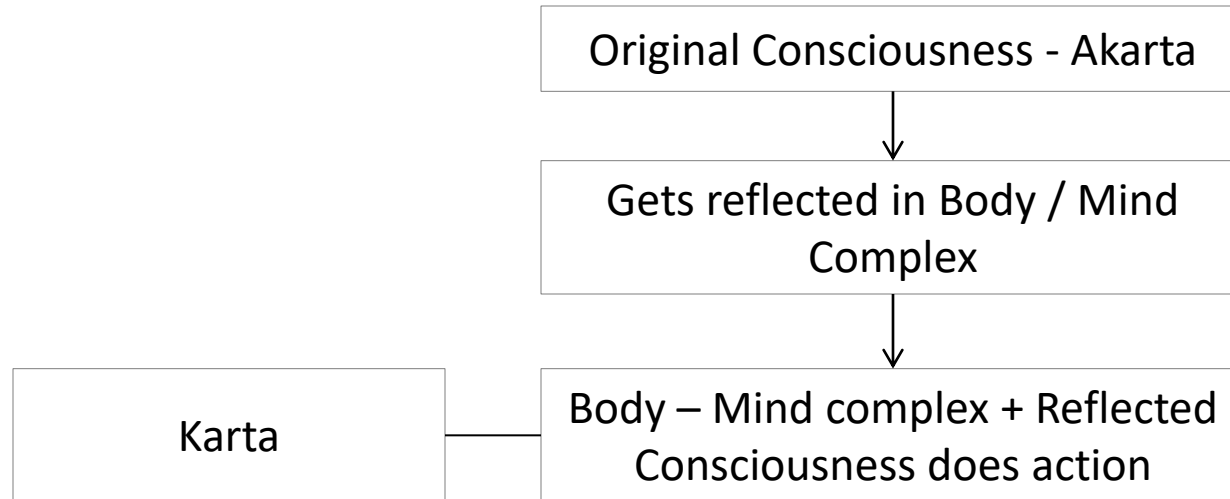
- Therefore.

e) Tvam Kuru Karma Eva :

- Perform action only.

f) Krtam Purvatam Purvaih :

- Which has been done formerly by the ancients.



- Karma and Karma Phalam do not affect Bagawan, one who knows this will also be unaffected.
- Raja Rishis performed actions, did their duty.
- Renounce actions through knowledge of Atma.
- Arjuna, a Kshatriya does his duty of fighting the war.
- Body, mind does actions through reflected Consciousness.
- Atma is free from all actions.

Topic 3 :

Characteristics of wise man : Verses 16 – 24

Verse 16 :

किं कर्म किमकर्मेति
कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६ ॥

kiṁ karma kimakarmēti
kavayō'pyatra mōhitāḥ |
tattē karma pravakṣyāmi
yajjñātvā mōkṣyasē'subhāt || 4-16 ||

What is action? What is inaction? As to this, even the wise are deluded. Therefore, I shall teach you action (the nature of action and inaction), knowing which, you shall be liberated from the evil (of samsara – the wheel of birth and death). [Chapter 4 – Verse 16]

a) Kim Karma :

- What is action?

b) Kim Akarma :

- What is actionlessness?

c) Iti Atra :

- In this regard.

d) Api Kavayaha :

- Even sages.

e) Mohitaha :

- Are deluded.

f) Tat Pravakshyami Te Karma :

- I shall teach you the nature of action.

g) Jnatva Yat Moksyase Asubhat :

- Knowing which you will be freed from Samsara.
- Even if you are Jnani, you continue doing Karma for welfare of the society and to be a guide.
- This is what ancestors did to bring about peace in the society.
- Confusions exist in the society regarding when to do action and how to do actions.

Verse 17 :

कर्मणो ह्यपि बोद्धव्यं
बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं
गहना कर्मणो गतिः ॥ ४-१७ ॥

karmaṇō hyapi bōddhavyaṁ
bōddhavyaṁ ca vikarmaṇaḥ ।
akarmaṇaśca bōddhavyaṁ
gahanā karmaṇō gatiḥ ||4-17||

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action. [Chapter 4 – Verse 17]

a) Karmanah Hi Api Boddhavyam :

- Prescribed action also should be known.

b) Vikarmanah Cha Boddhavyam :

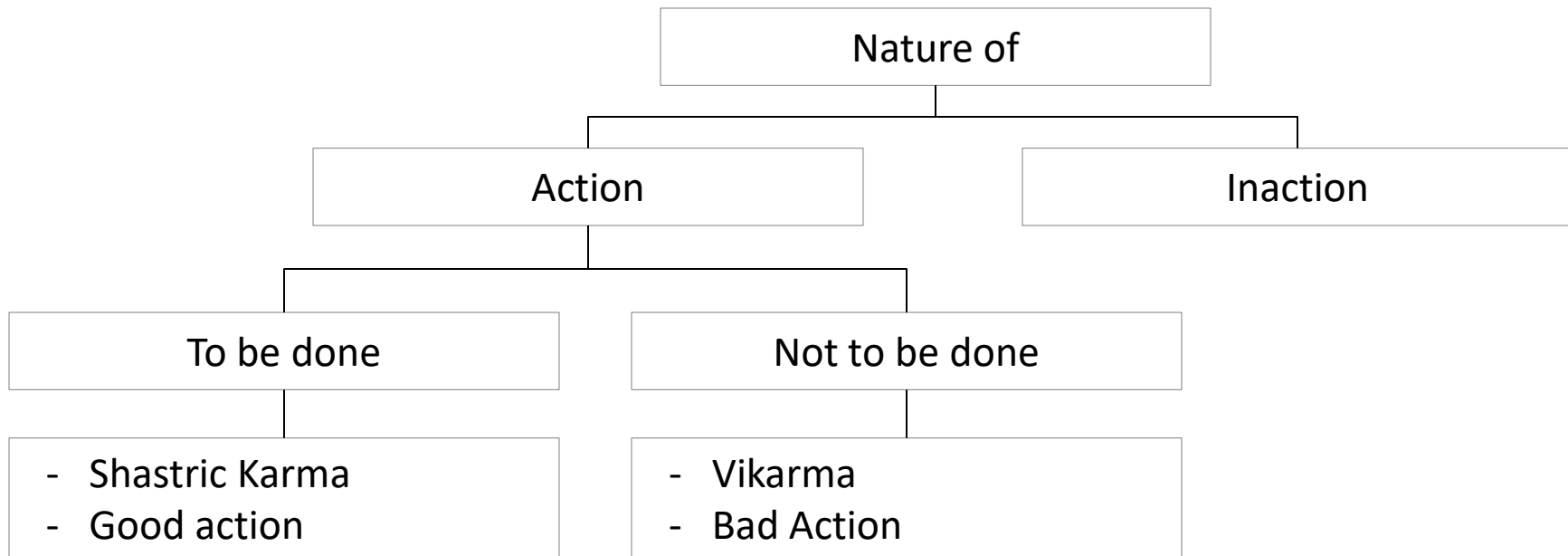
- Prohibited action also be known.

c) Akarmanah Cha Boddhavyam :

- Inaction should also be known.

d) Gatih Karmanaha Gahana :

- For the nature of action is subtle.



- Get clarity in above to get peace of mind.

Verse 18 : Difficult verse

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmani ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

a) Sah Yah Pasyet :

- He who sees.

b) Akarma :

- Actionlessness of the Self.

c) Karmani :

- In the action of the body.

d) Cha Yah :

- And he who sees.

e) Karma :

- Potential action.

f) Akarmani :

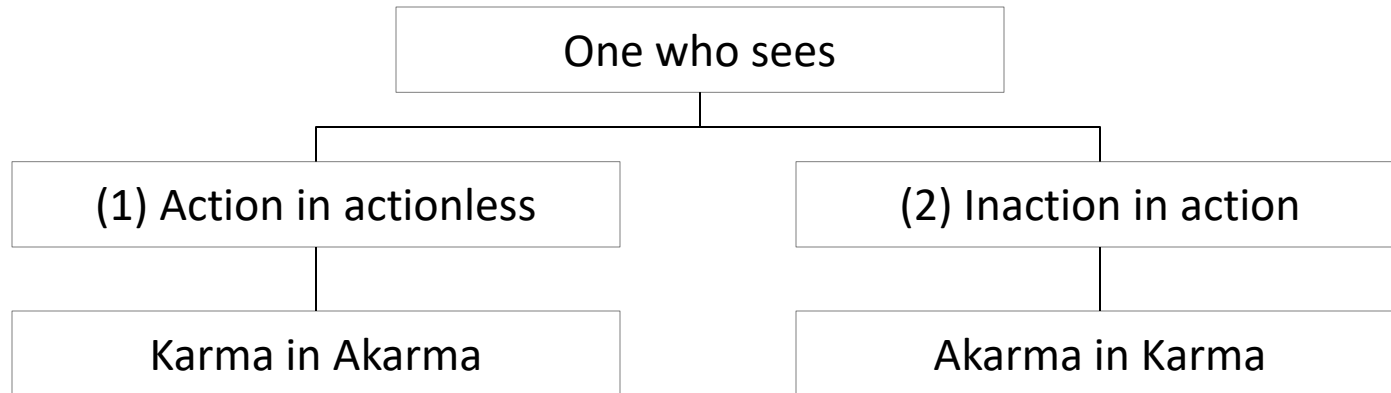
- In the inaction of the God.

g) Buddhiman Manushyeshu :

- Is wise among men.

h) Sah Yuktah Krtsnakarmakrt :

- He is a Yogi who has accomplished everything.
- This is description of Nirguna Ishvara.



- Is a wise man, knows Tatva Jnanam, completed the Goal of spiritual climb.

I) Karmani Akarmani Pashyet :

- Jnani understands Atma is Akarta, ever non-doer.
- Jnani does externally a lot of actions but knows he is not a doer.
- Consciousness that gets reflected in body, mind complex does all actions.

Atma	Anatma
<ul style="list-style-type: none"> - Original Consciousness - Nirvikara, Akarta - Akarma 	<ul style="list-style-type: none"> - Reflected Consciousness - Pratibimba, Chidabasa - Does action

II) Yaha Akarmani Cha Karma Pashyet :

- One who sees action in Ajnanis non-action.
- Ignorant does not do anything, but has no Atma Jnanam.
- Ajnani's mind triggers lot of actions due to ignorance.
- In this place, Karma here refers to ignorance, Agyanam which is cause of all actions.
- Ajnanis inaction is Ajnanis Akarma.

Jnani	Ajnani
<ul style="list-style-type: none"> - Does actions - Deeply knows I am non doer free from all actions. 	<ul style="list-style-type: none"> - Remains idle without doing actions, but seed of Karma, ignorance is there. It will trigger him to do any action at any time.

- Jnana Nishta is Krisna Karma Krutu.
- Nothing to achieve after knowing everful Atma, Sthitaprajna and Jnana Mukta.

Verse 19 :

यस्य सर्वे समारम्भाः

कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं

तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ

kāmasaṅkalpavarjitāḥ |

jñānāgnidagdhakarmāṇam

tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

a) Yasya Samarambhah Sarve Kamasankalpa Varjitaḥ :

- He whose actions are all free from desires and fancies.

b) Jnanagnidagda Karmanam :

- And whose actions are burnt by the fire of knowledge.

c) Budaha Ahuh Tam Panditam :

- Sages call him wise Atma does not have doership or non-doership directly.

Jnani	Ajnani
<ul style="list-style-type: none">- Does action with Atma Jnanam.- All Dharmic actions- Transcends Dharma by Jnanam.	<ul style="list-style-type: none">- Even though actionless is in action.

I) Sarve Samarambaha :

- When action is completed, results are stored as Punyam, Papam.

II) Kama Sankalpa Varjitaha :

- Free from desire and wrong notion that objects give joy to us.

1st Thought :

- Sankalpa to experience an object.
- When thoughts repeated again and again it is called Kama.
- Kama = Desire aggravated by repetition.
- Jnanis actions are free from desires and expectations.

- **Kama Sankalpa Varjitah :**

Actions are burnt in knowledge of Atma.

- **Has Karmani, Akarmani Darshanam :**

Sees Action in inaction.

- Jnani called Pandita, Scholar, Adhored, Glorified by Sages.

Verse 20 :

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ || 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

a) Nityatrūptaha :

- Remaining ever satisfied.

b) Nirashrayaha :

- And independent.

c) Tyaktva Karmaphalasangam :

- And renouncing attachment towards the result of action.

d) Saha Na Eva Karoti :

- He never performs.

e) Kinchit :

- Any action.

f) Api Abhipravrttah :

- Though very much engaged.

g) Karmani :

- In action.

Karmani Akarmani Darshanam :

Atma	Jnani
<ul style="list-style-type: none">- Pure Consciousness- Non doer	<ul style="list-style-type: none">- Doing Dharmic actions- Nirashraya, not dependent on others for security, peace, happiness.- Contented.- Objectifies his own body mind complex.- Beyond individual Vyashti and Samashti.

- It is possible to remain contented with Jnana Balam, by spiritual strength, wisdom.
- Everful, limitless principle, Nitya Truptaha.
- **Karmani Api Pravartaha :**
Doing actions but does not do action, Karma Phala Asangaha.
- Renounced actions through Atma Jnanam.
- Happy with himself, free from all actions.

Verse 21 :

निराशीर्यतचित्तात्मा
त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म
कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

nirāśīryatacittātmā
tyaktasarvaparigrahaḥ ।
śārīraṁ kēvalaṁ karma
kurvannapnōti kilbiṣam || 4-21 ||

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

a) Tyakta Sarva Parigrahaḥ :

- Having renounced all possessions.

b) Yatacittatma :

- And having restrained the mind and body.

c) Nirashih :

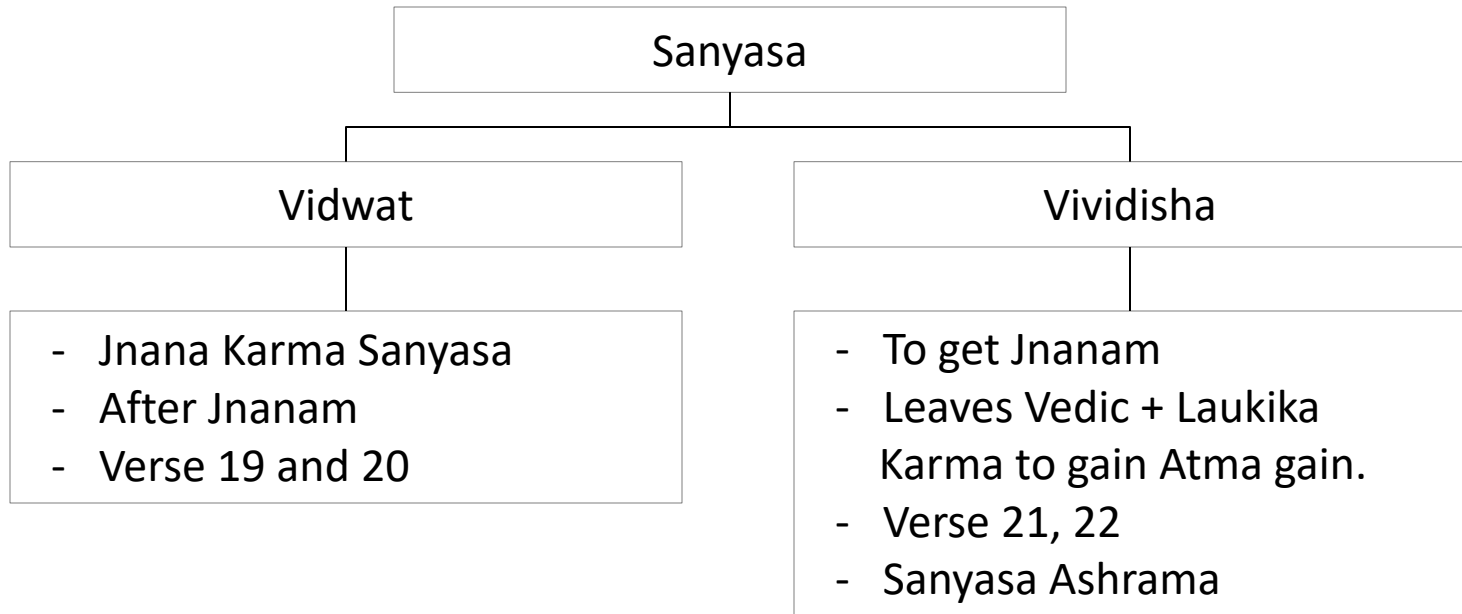
- He remains free from desires.

d) Kurvan Karma Sariram Kevalam :

- Engaging in minimum activity for the maintenance of the body without attachment.

e) Na Apnoti Kilbisham :

- He does not incur sin.
- Verse 21 + 22 – Discusses Vidwat Sanyasi.



Nirashih :

- Free from desires w.r.t. actions and results.

Yatachittatma :

- One who has mastered his mind.

Aparigraha :

- Jnani gives up possessions and relations, not attached to the world.
- Does minimum action for protection of body, goes beyond Joy and sorrow of the mind.

Verse 22 :

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭah
dvandvātītō vimatsarah |
samah siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

a) Yadrccha Labha Santustah :

- Fully contented with whatever is obtained by chance.

b) Dvandvatitah :

- Unaffected by the pairs of opposites.

c) Vimatsarah :

- And remaining free from jealousy.

d) Samah :

- He is equanimous.

e) Siddou Cha Asiddhau :

- In success and failure.

f) Api Krtva :

- Though engaged in action.

g) Na Nibadhyate :

- He is not bound.
- Happy and contented with Aims, going house to house for Biksha.

- **Annapoorna Stotram :**

Give me Biksha so that Jnanam and dispassion get strengthened not worldly pleasures and money.

- Beyond dualities of heat and cold, verbal violence, all his own self.
- Ajata Shatru – No one is enemy.
- Loss / gain, Samam, balanced, not elated.
- Remains unaffected by his actions.
- Mind has Atma Pratyaksham, not bound by actions.

Verse 23 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasangasya muktasya
jñānāvasthitacētaṣaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

a) Samagram Karma :

- The entire action.

b) Jnanavasthitacetasa :

- Of one whose mind is established in knowledge.

c) Gatasangasya :

- Who is free from attachment.

d) Muktasya :

- Who is independent.

e) Acharatah Yajnyaya :

- And who acts for the sake of Yajna.

f) Pravilayate :

- Dissolves.
- Jnani in Grihastha, does Ashrama Dharma, at heart non-doer, no Kartrtva Buddhi, Buddhi established in spiritual knowledge, liberated from Samsara, free of attachment.
- Yagya = Doing action for Bhagavan, as Puja to Bhagavan, Karma Yoga, Lokasangraha.
- Action and results affect Ajnani, not Jnani because of Jnana Balam.
- How does action resolve? Pravilapanam?

Verse 24 :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Conclusion of Jnana Karma Sanyasa Yagya is Brahma Svarupam.

a) Arpanam Brahma :

- The laddle is Brahman.

b) Havih Brahma :

- The offering is Brahman.

c) Hutam :

- It is offered into Brahman.

d) Brahmagnou :

- Into the fire of Brahman.

e) Brahmana :

- By Brahman.

f) Brahma Eva Gantavyam :

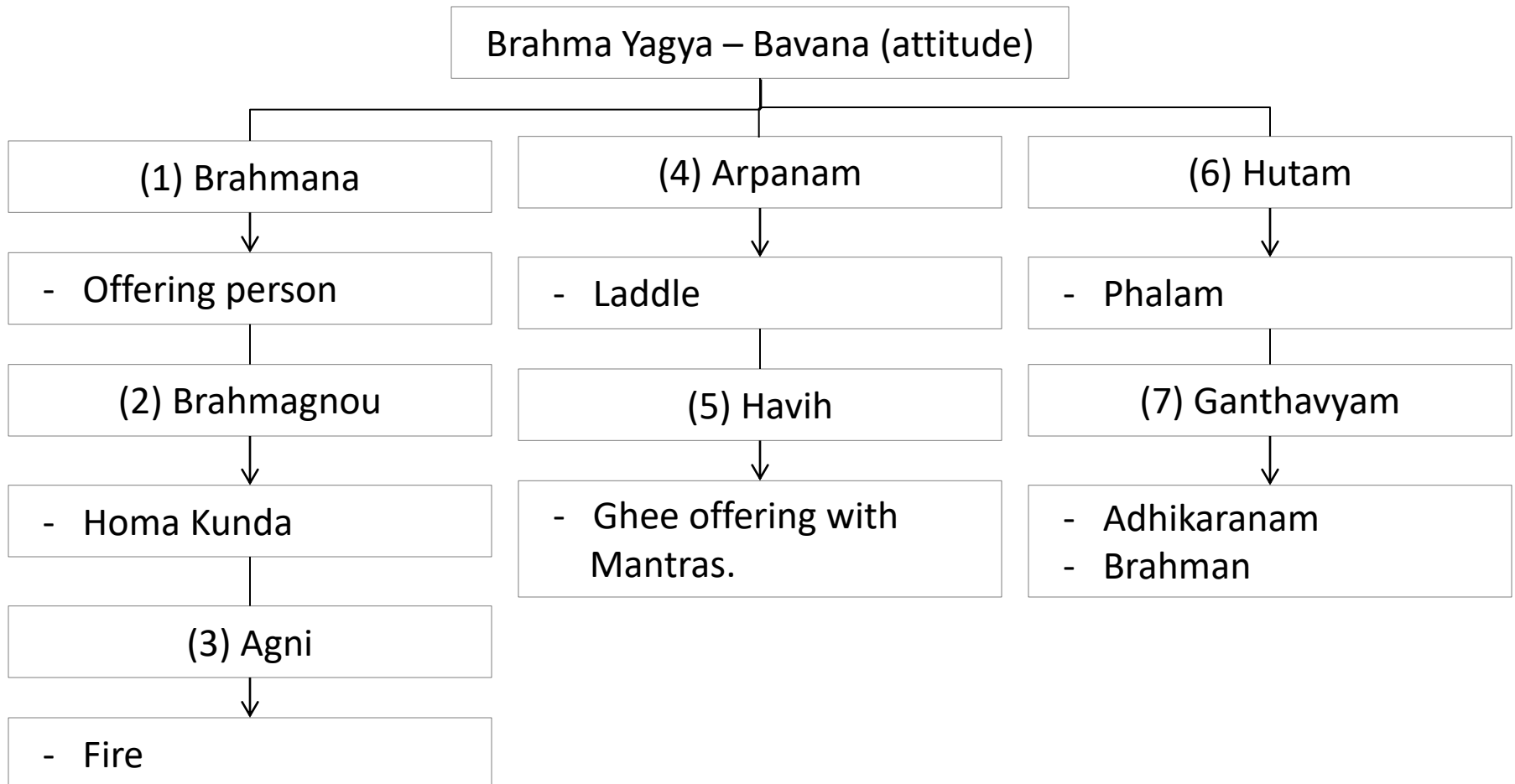
- Brahman alone is to be reached.

g) Tena :

- By him, Brahman.

h) Brahma Karma Samadhina :

- Who sees Brahman in every action.



- Purity of mind required for spiritual result.
- For Jnani, everything is Consciousness, origination and resolution ground, eternally.
- For Grihasta Jnanis, every action is Brahma Svarupam.
- All are manifested form of Maya Shakti which is dependent on Brahman.

Brahma Karma Samadhina :

- Jnanam here, Brahman appears as action, everything is Brahma Mayam, Nirakara, Nirvikara Brahman appears as Karma. Because of Maya.

Topic 4 : What is means of Knowledge?

12 Yagyas – Verse 25 – 34 :

Verse 25 :

दैवमेवापरे यज्ञं
योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं
यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

daivamēvāparē yajñam
yōginaḥ paryupāsatē |
brahmāgnāvaparē yajñam
yajñēnaivōpajuhvati || 4-25 ||

Some yogis perform sacrifice to devas alone (deva-yajna); while others offer sacrifice of the Self (i.e. Atman itself) as sacrifice (oblation) by the Self, in the fire of Brahman (Brahma-yajna). [Chapter 4 – Verse 25]

a) Apare Yoginah :

- Some Yogis.

b) Upajuhvati Eva Yajnam Yajnena :

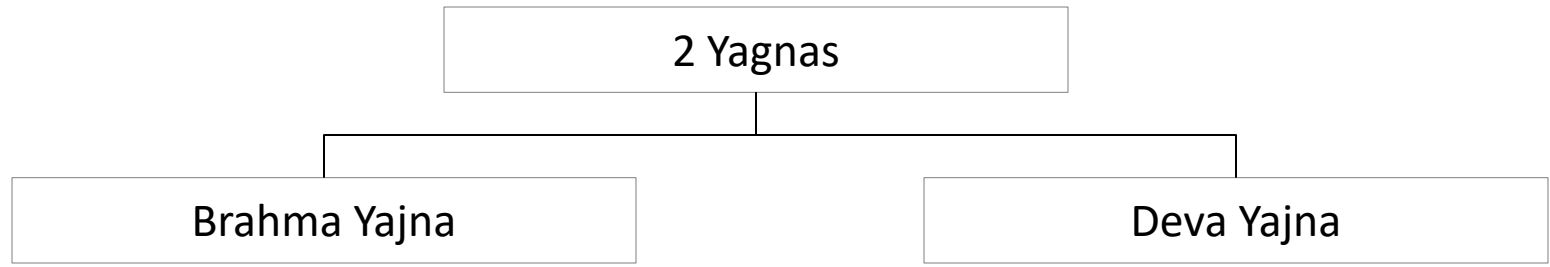
- Offer the very self by the self.

c) Brahmagnou :

- In the fire of Brahman.

d) Apare Paryupasate Daivam Yajnam Eva :

- Others perform Devayajna alone.



I) Brahma Yajna : (Highest)

- Only for qualified refined seekers pursuing Sravanam, Mananam, Nididhyasanam.
- In agni of Brahman, they offer Jivatma.

Mahanarayana Upanishad :

आर्द्रं ज्वलतिज्योतिरहमस्मि ।
 ज्योतिर्ज्वलति ब्रह्माहमस्मि ।
 योऽहमस्मि ब्रह्माहमस्मि ।
 अहमस्मि ब्रह्माहमस्मि ।
 अहमेवाहं मां जुहोमि स्वाहा ॥ ६७ ॥

ārdraṃ jvalatijyotirahamasmi ।
jyotirjvalati brahmāhamasmi ।
yo'hamasmi brahmāhamasmi ।
ahamasmi brahmāhamasmi ।
ahamevāhaṃ mām juhomi svāhā ॥ 67 ॥

That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element)—I am that Supreme Light, I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self, owing to Ignorance. [Section 1 - Verse 67]

- Jiva offers himself into Paramatma.
- Homa here is getting rid of ones personality, individuality, realising oneself to be Brahman.
- In Homa, oblations become one with Agni.
- When Jivatma offers himself to Paramatma, it becomes Brahmanmaya.
- Jnanam, not Bavana – attitude.
- Brahman alone appears as Jivatma and Paramatma, individual beings.

II) Devas Havis Tyagaha :

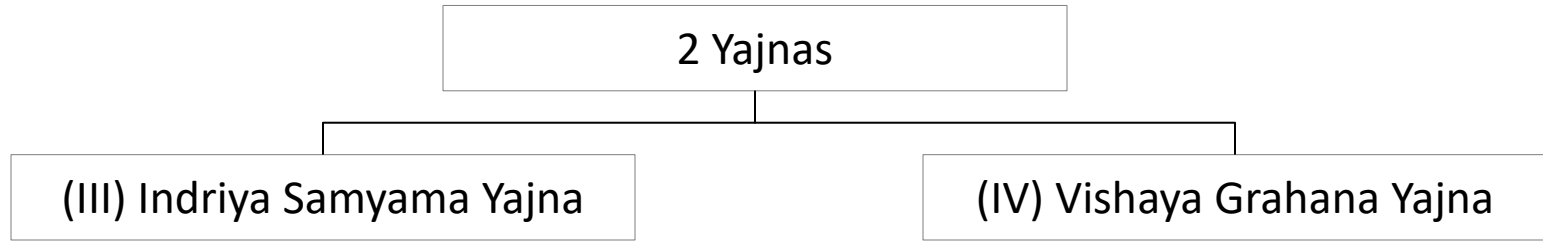
- For Karma Yogis, Deva Yagya.
- Indriya Svaha.
- For the sake of grace of Devatas, Homas done.
- Brahma Yajna is for refined seekers.
- Other 11 Yagyas are to do Brahma Yagya.

Verse 26 :

श्रोत्रादीनीन्द्रियाण्यन्ये
संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्ये
इन्द्रियाग्निषु जुह्वति ॥ ४-२६ ॥

śrōtrādīnīndriyāṇyanyē
saṁyamāgniṣu juhvati |
śabdādīn viṣayānanye
indriyāgniṣu juhvati || 4-26 ||

Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of senses as sacrifice in the fires of the senses. [Chapter 4 – Verse 26]



III) Indriya Samyama Yajna :

a) Anye Juhvati Indriyani Srotradini Samyamagnisu :

- Some other people offer the sense organs like the ears into the fire of sense control.

b) Anye Juhvati Visayan Sabdadin Indriya Agnisu :

- Others offer sense objects like sound into the fire of sense organs.
- In fire of discipline, 5 sense organs are offered.
- Do not allow sense objects to overpower the mind.
- Living with sense control is Yagya.

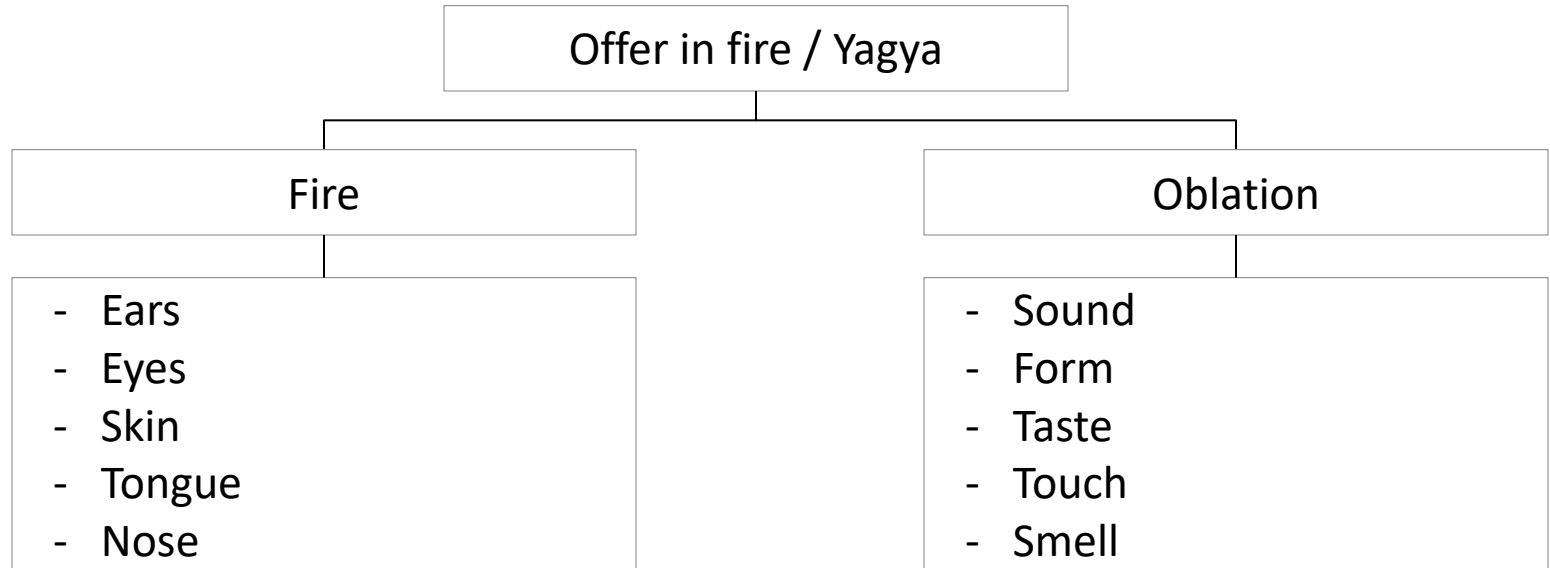
IV) Vishaya Grahana Yagya :

- Offer sense objects in discipline to sense organs.
- Eating, speaking, seeing, hearing all in Dharmic way.
- Take proper food to keep body fit.
- Feed sense organs in Dharmic way.

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścaran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]



Verse 27 :

सर्वाणीन्द्रियकर्माणि
प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ
जुह्वति ज्ञानदीपिते ॥ ४-२७ ॥

sarvāṇīndriyakarmāṇi
prāṇakarmāṇi cāparē |
ātmasaṁyamayōgāgnau
juhvati jñānadīpitē || 4-27 ||

Others again sacrifice all the functions of the senses and the functions of the breath (vital energy) in the fire of the yoga of self-restraint, kindled by knowledge. [Chapter 4 – Verse 27]

V) Atma Samyama Yagya :

a) Apare Juhati Srvani Indriya Karmani :

- Others offer all the functions of the sense organs.

b) Cha Pranakarmani :

- And all the functions of Prana.

c) Atma Samyamayogagnou :

- Into the fire of self – control.

d) Jnanadipate :

- Kindled by discrimination.
- Mastery over quantity, quality, direction of thoughts, Kshama, noble, well refined
Balanced quantity of thoughts moving in appropriate manner.

- All Jnana and Karma Indriyas are well directed.
- 5 Pranas well controlled.
- Here Atma = Mind, important for meditation.
- In fire of mind control, they do Homa.
- Be with Awareness in this world.
- To do Punyam and to avoid Papam need awareness.
- Never forget purpose of life.
- Fleeting nature, short lived life, live in patience.
- Different Sadhanas, Yagyas pursued in different stages of spiritual Journey.

Verse 28 :

द्रव्ययज्ञास्तपोयज्ञाः
योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च
यतयः संशितव्रताः ॥ ४-२८ ॥

dravyayajñāstapōyajñāḥ
yōgayajñāstathā'parē |
svādhyāyajñānayajñāśca
yatayaḥ saṁśitavratāḥ || 4-28 ||

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

VI) Dravya Yagya

VII) Tapo Yagya

VIII) Yoga Yagya

IX) Svadhyaya Yajna

X) Jnana Yagya

a) Apare Yatayah Samsitavratah Dravya yajnah :

- Others of right effort and firm resolve are practitioners of charity (Dravyam) as a Yajna.

b) Tapoyajnah Yoga :

- Some do austerities as a Yajna.

c) Yoga Yajnah Tatha :

- Some do Hatha Yoga as Yajna and

d) Svadhyaya Jnana Yajnah Cha :

- Some do the recitation and study of scriptures as a Yajna.

VI) Dravya Yagya :

- Giving charity, happily sharing knowledge, consolation, money, cows, books, clothes, Vibhuti, Rudraksham, Medicines.

Recipients Hand	Havis
Homa Kunda	Things Offered

VII) Tapo Yagya :

- Willingly controlling oneself is Tapo Yagya.
- Kaya Klesha Tapaha, restraining body is Tapas, Body not hurt or killed, not Pampered.

- Control in Dharmic way.
- Offering carefree life in fire and offering austerity in self discipline.
- Thiruvalluvar :

Tapas is to tolerate sorrows and diseases in ones life and not causing sorrow to others.

VIII) Yoga Yagya :

- Patanjali's Ashtanga Yoga in Yoga Sutras, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi.

IX) Svadhyaya :

- Daily Parayanam, chanting of scriptures, not Stotra Parayanam.
- Chant Gita.

X) Jnana Yagya :

- Memorise scriptures, know meaning with help of Guru.

Benefit of Yagya :

- Refine, re-organise life by following disciplines.

Yatayaha :

- Put maximum effort to channelise life.
- 5 Yagyas in this verse.

Verse 29 :

अपाने जुह्वति प्राणं
प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्धा
प्राणायामपरायणाः ॥ ४-२९ ॥

apānē juhvati prāṇaṃ
prāṇē'pānaṃ tathā'parē |
prāṇāpānagatī ruddhvā
prāṇāyāmaparāyaṇāḥ ||4-29||

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath.
[Chapter 4 – Verse 29]

XI) Pranayama Yagya :

a) Pranayama Parayanah :

- Committed to Pranayama.

b) Apara Juhati Pranam Apane :

- Other offer exhalation into the fire of inhalation.

c) Tatha Apanam Prane :

- And inhalation into the fire of exhalation.

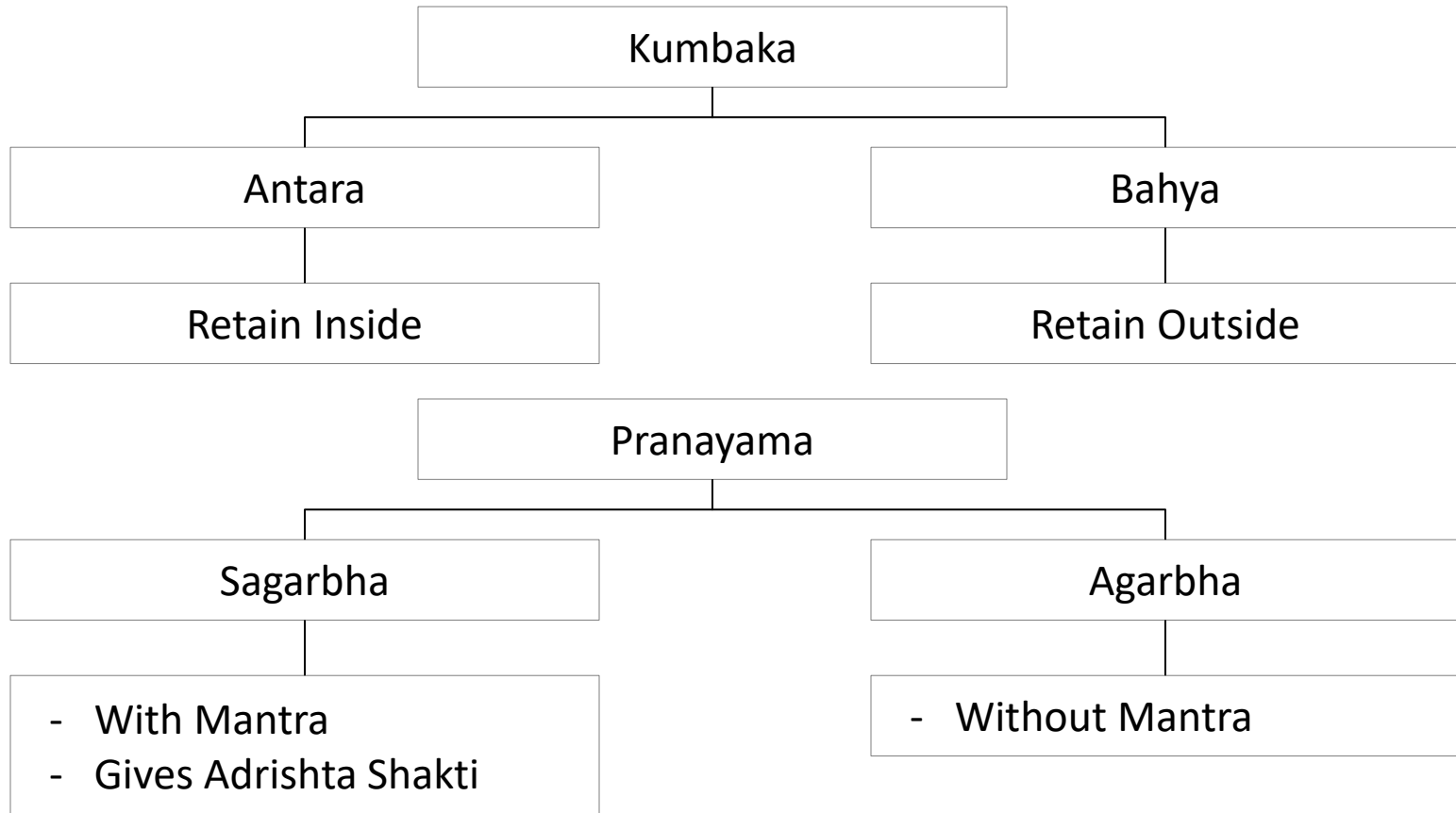
d) Ruddhva Pranapanagathi :

- Restraining the movements of both inhalation and exhalation, some others offer them into the fire of retention.
- Inhalation of outside Air = Prana.

Prana offered in Apana	Apana offered in Prana
<ul style="list-style-type: none"> - Puraka - Exhale air turn right nostril. 	<ul style="list-style-type: none"> - Rechaka - Exhale air through left nostril.

Kumbaka :

- Retaining air without exhaling.



- All Pujas done with Pranayama in Brahmachari and Grihasta life.
- Mind resolves, focuses better.

Upadesa Sara :

प्राणबन्धनात् लीनमानसम् ।
एकचिन्तनात् नाशमेत्यदः ॥

prāṇa-bandhanāt līna-mānasam ।
eka-cintanāt nāśam-etyadaḥ ॥

This mind that gets absorbed by the restraint of the pranas gets destroyed by contemplation on that One (Reality). [Verse 14]

- Pranayama is the net by which mind is controlled.
- Obtain refinement, concentration, purification of thoughts.
- Do Pranayama with Gayathri, Omkara Mantras.
- Breath control is Pranayama.

Verse 30 :

अपरे नियताहाराः
प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदः
यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

aparē niyatāhārāḥ
prāṇān prāṇēṣu juhvati ।
sarvē'pyētē yajñavidah
yajñakṣapitakalmaṣāḥ ॥ 4-30 ॥

Others, with well-regulated diet, offer vital-airs in the Vital-Air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (Yajna). [Chapter 4 – Verse 30]

XII) Ahara Niyama Yagya :

a) Apare Niyataharah :

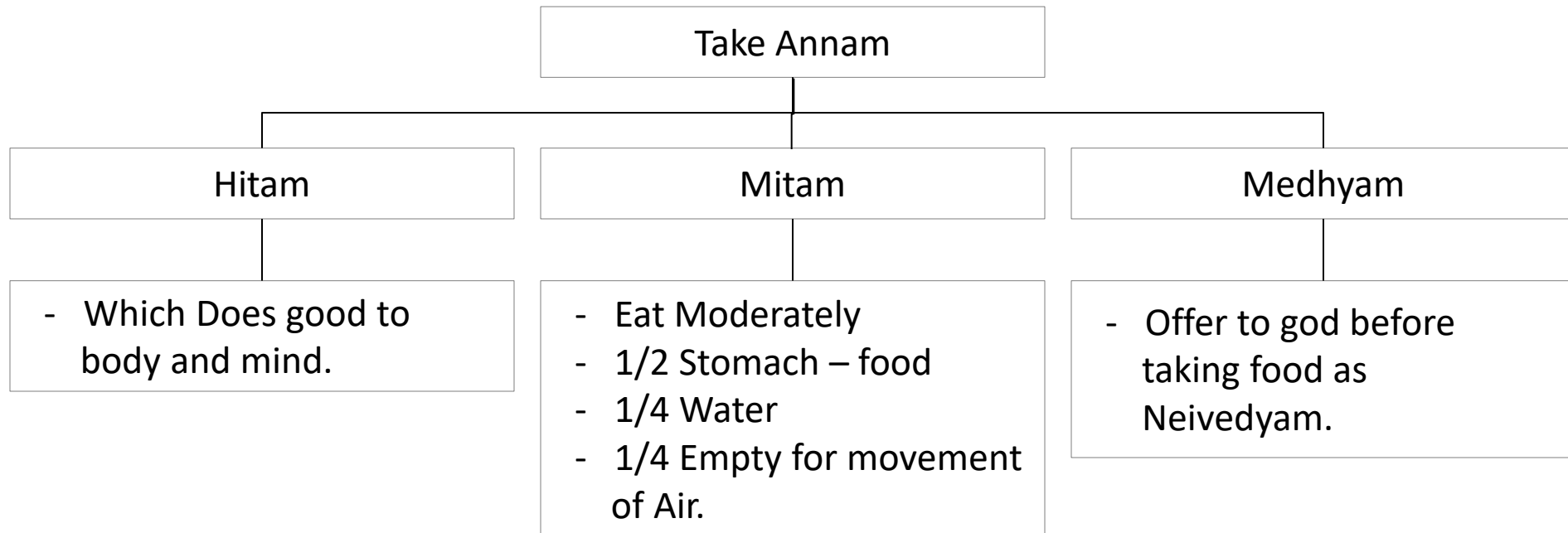
- Others offer regulated diet.

b) Juhati Pranan Praneshu :

- Into the fire of Pranas.

c) Sarve Ete Api Yajnavidah Yajnaksapitakalmasah :

- All those performers of Yajna become purified by Yajna.
- Yoga Sudhakara” – Commentary on Patanjali Yoga Sutras by Sadashiva Brahmendra.



- Prana Agni Hotra Ritual = Taking food.
- Pranaya Svaha for Agni Bhagavan in stomach.
- Annam first Swallowed without touching teeth, then other food by chanting, grinding with teeth.

Mahanarayana Upanishad :

- Anna Dhanam leads to Atma Jnanam.

Chandogya Upanishad :

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ६.५.४॥

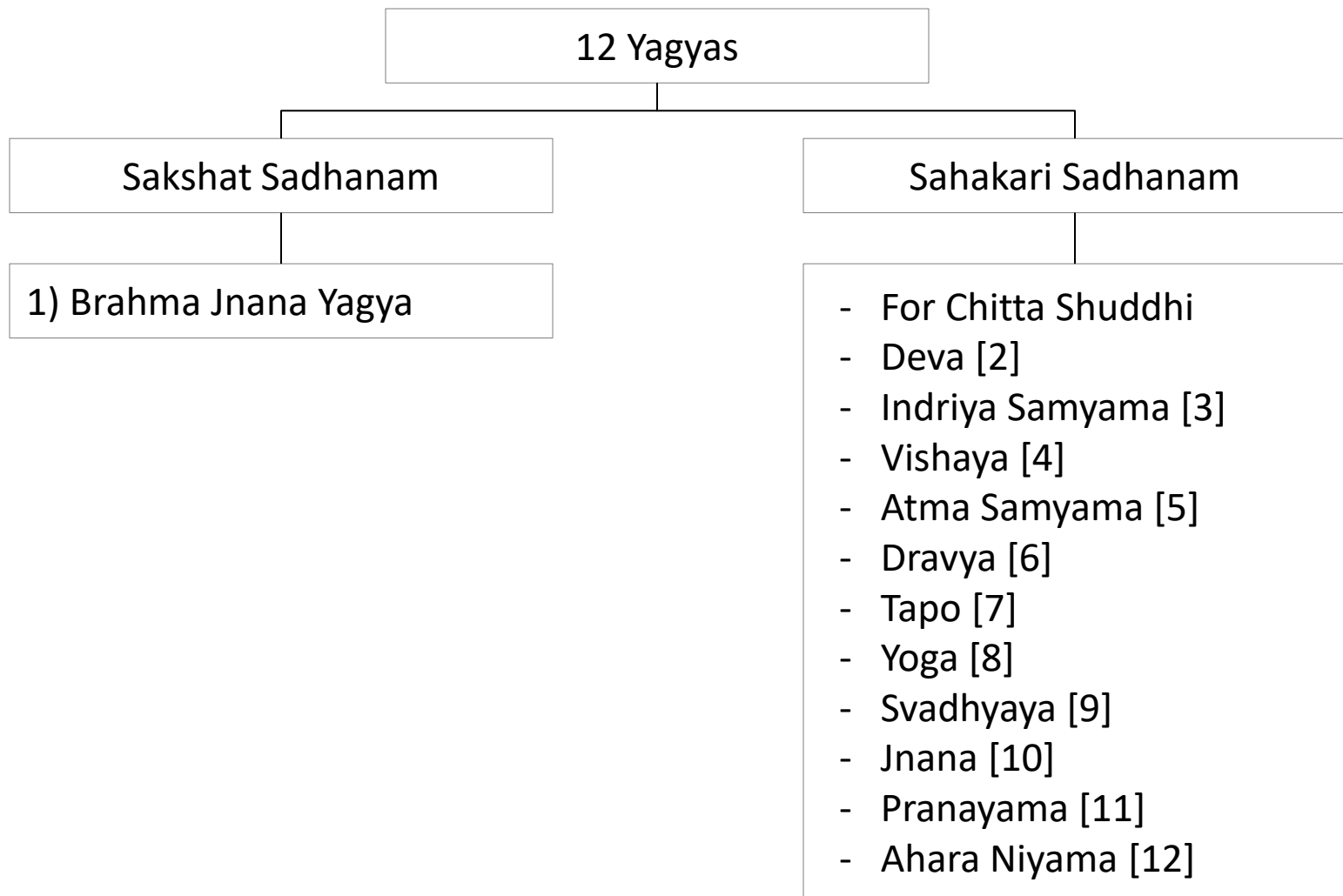
annamayam hi somya mana apomayah pranastejomayi
vagiti bhuya eva ma bhagavanvijnapayatviti tatha
somyeti hovaca || 6.5.4 ||

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said,] “Sir, will you please explain this to me again? Yes, Somya, I will explain again, replied his father. [[6.5.4]

- Mind purified by Annam.
- Food, Prana, Manaha connected.

Taittiriya Upanishad : Brighu Valli

- Anna Annadah Pratishtita.
- Irregular breath offered in regular breath.
- If food regularised, Prana regularised, mind calm, serene, concentrated to receive spiritual knowledge.



- Follow 12 Yagyas, get purified from all sins, Koshas purified, obtain Brahma Jnana Nishta through Tattva Jnanam.

Verse 31 :

यज्ञशिष्टामृतभुजः
यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य
कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

yajñaśiṣṭāmṛtabhujah
yānti brahma sanātanam |
nāyaṁ lōkō'styayajñasya
kutō'nyaḥ kurusattama || 4-31 ||

The eaters of the nectar – remnant of the sacrifice (Yajna) – go to the eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other (world), O best of the Kurus?
[Chapter 4 – Verse 31]

a) Yajnasistamrtabhujah Yanti Sanatanam Brahma :

- Those who partake of the ambrosial Yajnaprasada go to Brahma Loka.

b) Kurusattama :

- Oh Arjuna!

c) Ayam Lokah Na Asti Ayajnasya :

- Even this world is not attainable for the non-performer of Yajnas.

d) Kutah Anyah :

- How can he attain the other world?

Yagna Sishta :

- Residue after Yagya, Yagya Sesha, taken as Pradam.

- Pancha Maha Yagya meant for consumption after sharing in society, after contributing, Amrutam, blesses mind with purity, values, wisdom.
- First take care of ones body and then others.
- Don't kill yourself with Yagyas.
- Know all pervading reality through Brahma Jnana Yagya.
- One who does not do Yagyas, gets lower births, selfish, suffers in next birth.
- One who does Yagyas gets maturity to know Brahman.
- Kurusantana, best amongst Kuru family.
- If no human birth, no higher birth, hence suffers.
- Do 12 Yagyas, get Jnanam, attain liberation.

Verse 32 :

एवं बहुविधा यज्ञाः
वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वान्
एवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥

ēvaṁ bahuvidhā yajñāḥ
vitatā brahmaṇō mukhē |
karmajān viddhi tān sarvān
ēvaṁ jñātvā vimōkṣyasē || 4-32 ||

Thus innumerable sacrifices lie spread out before Brahman (literally at the mouth or face of Brahman), Know them all as born of action, and thus knowing, you shall be liberated. [Chapter 4 – Verse 32]

a) Evam Bahuridhah Yajnah Vitatah Mukhe Brahmanah :

- In this manner, many types of Yagyas are elaborated in the Vedas.

b) Viddhi Tan Sarvan Karmajan :

- Know them all to be born of action.

c) Jnatva Evam Vimoksyase :

- Having known thus, you will be free.
- By performance of Yagyas, one gets Chitta Shuddhi, Jnanam, Purity of knowledge, Moksha.
- All Yagyas are in the form of mental, Physical, verbal actions with limitations.
- Finite, limited, Pandit, Dakshina required.
- Brahman, infinite, Moksha not obtained by finite Karmas.
- What is born out of Karma is short lived, Anityam, not eternal.
- Knowing thus, give up Yagyas after maturity of mind.
- Ultimate purpose of human birth is Jnanam and Moksha.

Verse 33 :

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād
jñānayajñaḥ parantapa ।
sarvaṁ karmākhilaṁ pārtha
jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

a) Parantapa :

- Oh Arjuna!

b) Jnana Yajnah Sreyan :

- Jnana Yagya is superior.

c) Yajnad Dravyamayat :

- To other Yajnas involving materials.

d) Partha :

- Oh, Arjuna!

e) Sarvam Karma Akhilam Parisanapyate Jnane :

- Every action without exception culminates in knowledge.
- Why Jnana Yajna is greatest Yajna?
- Because, it has capacity to liberate one from cycle of birth and death.
- Rest of the Yagyas are for purity of mind, healthy values of life.
- Again and again Jiva develops attachment for body, mind, world and undergoes suffering.
- Jnana Yagya has power to save person from birth – death cycle.
- Parantapa, scorcherer of enemies.
- Jnana Yagya is greater than other Yagyas where Ghee etc are offered.
- Jnana Yagya = Sravanam + Mananam + Nididhyasanam.

- Analysis and realisation of ultimate truth gives us total fulfillment.
- Do all karmas without expecting results.

Akhilam Karma :

- Actions through thoughts, words, deeds gets fulfilled only in Jnanam.
- Gain maturity of mind, guru, and gain Moksha.
- Purpose of Karma Yoga is to make person qualified for Jnana Yoga.

Verse 34 : Important Verse

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34 ||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

How to gain spiritual Jnanam?

a) Viddhi Tat :

- May you gain that knowledge.

b) Pranipatena :

- By service.

c) Pariprasnena :

- And by proper enquiry.

d) Jnaninah :

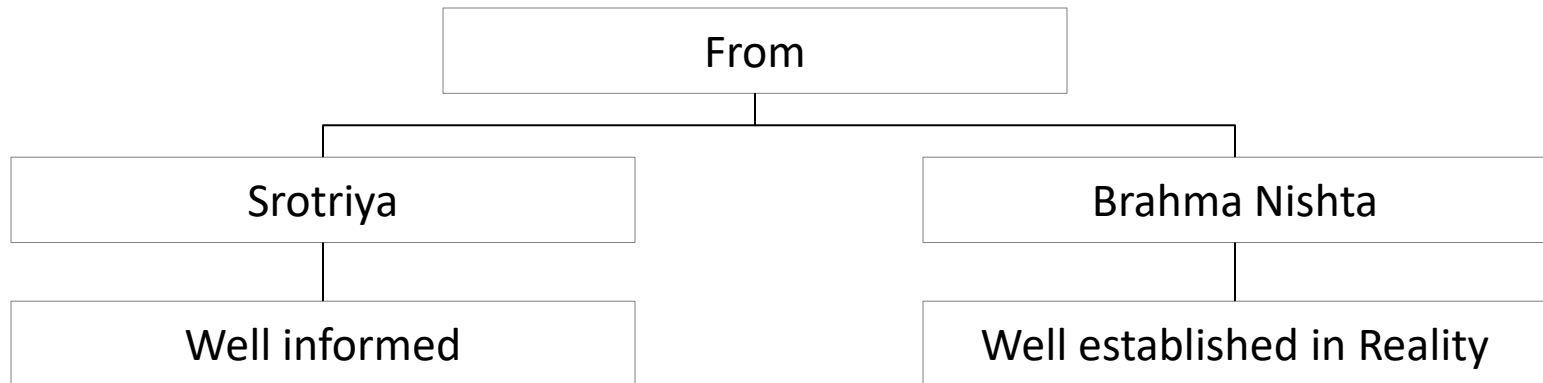
- The wise.

e) Tatvadarsinah :

- Sages

f) Upadeksyanti Jnanam Te :

- Will impart that knowledge to you.
- How to gain spiritual Knowledge?



Gita : Chapter 13

- Acharya Upasanam
- Do Service to Guru.

Acharya :

- One who gives Moksha Shastra.

Pranipatena :

- Do full Namaskara with all limbs, with expression of humility in the mind.
- Surrender totally removing ones ego.

Our attitude to Acharya :

- Kindly bless me the Atma Jnanam.
- Do service to Acharya, has Punya Phalam.

Pariprashna :

- Have sincere yearning for Jnanam.
- Ask – what is real meaning of “I”, am I Jivatma or Paramatma, why am I suffering from Samsara so much? Why am I born again and again?
- Is there any means to get rid of sorrow?
- Guru teaches Brahma Tatvam, beyond body, mind, world and helps Sishya to own up “Aham Brahma Asmi” by Pancha Kosha Viveka, Avasta traya Viveka.
- Atma is Brahma Svarupa.
- Sarvam Khalu idam Brahma.
- Sarvam Brahma Mayam.
- Brahman is limitless.
- Teaches with invisible power, grace, Adrishta Shakti.
- Tatva Darshinaha = Knows ultimate reality.
- Jnanam Upadishyanti will teach Jnanam.
- Listen, assimilate and be free.
- This verse gives out attitude and qualification of Sishya.

Topic 5 : Verse 35 – 37

What is Benefit of Knowledge?

Verse 35 :

यज्ज्ञात्वा न पुनर्मोहम्
एवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण
द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

yajjñātvā na punarmōham
ēvaṃ yāsyasi pāṇḍava |
yēna bhūtānyaśēṣēṇa
drakṣyasyātmanyathō mayi || 4-35 ||

Knowing that, you shall not, O Pandava, again get deluded like this, and by that, you shall see all beings in your Self, and also in Me. [Chapter 4 – Verse 35]

a) Jnatva Yat Na Yasyasi Moham Evam Punaha :

- After gaining that Atma Vidya, you will not get into delusion in this manner, once again.

b) Pandava :

- Oh Arjuna!

c) Yena Draksyasi :

- By that knowledge you will see.

d) Butani Asesena Mayi Atho Atmani :

- All beings without exception in me as well as in yourself.

Jnana Phalam :

- Atma Ekatva Jnanam.
- Advaita Jnanam.
- I, other human beings, world not different from one ultimate reality, pure existence, consciousness, bliss.
- Everything is superimposed on one reality, is Brahma Tatva Jnanam.
- What is object of Atma Jnanam?

Jiva, Jagat, Ishvara	Reality
<ul style="list-style-type: none">- Unreal- Born, changes- Name, form- Doesn't exist	<ul style="list-style-type: none">- Changeless- Substratum- Existence

Phalam :

- Will never get deluded, Moha, Aviveka will go, discrimination between real and unreal seen.

Essence of Gita :

- Shoka, Moha Nivriyartham.
- Gita functions to remove sorrow and delusion (Shokha + Moha).
- By which Jnanam one sees all living + nonliving in one ultimate reality, Brahman.
- Realise on one ultimate reality in which everything exists.

Verse 36 :

अपि चेदसि पापेभ्यः
सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव
वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

api cēdasi pāpēbhyaḥ
sarvēbhyaḥ pāpakṛttamaḥ ।
sarvaṃ jñānaplavēnaiva
vrjinaṃ santariṣyasi ॥ 4-36 ॥

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of Knowledge.
[Chapter 4 – Verse 36]

a) Api Chet Asi Papakrttamah Sarvebhyah Papebhyah :

- Even if you are the worst sinner of all sinners.

b) Santarisyasi Sarvam Vrjinam Jnanaplavena Eva :

- You will cross over the entire ocean of sin by the boat of knowledge itself.

2 Benefits of Jnanam

Papa / Punya Nasha

- Alcoholics, Gamblers, Sinners are all ego oriented actions which get destroyed.
- Without maturity commit mistakes.
- Guilt of past actions goes by knowing Atma Aham Nitya Akarta, Abokta.
- Ocean = Sin, sorrow crossed by Plava – boat of Jnanam.

Karma Nasha

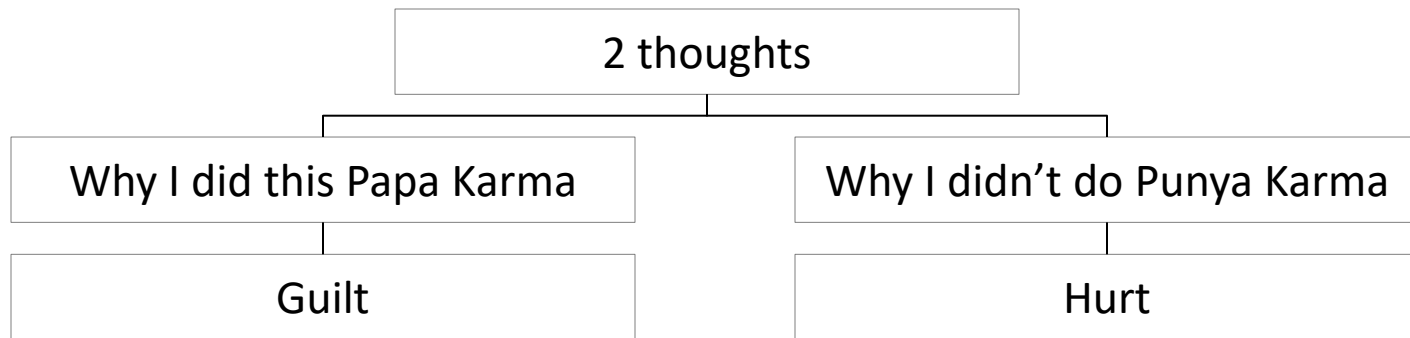
- Sanchita Agami, Prarabda destroyed.

Taittiriya Upanishad : Brighu Valli

एत ह वाव न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagm-ha vava na tapati | kimahagm-sadhu nakaravam |
kimaham papam-akaravamiti | sa ya evam vidvanete atmanagm sprnute |
ubhe hyevaisa ete atmanagm-sprnute | ya evam veda, ityupanisat || 2 ||

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]



- One gets liberated from hurt and guilt of many Janmas by Jnana Balam and Dharmic life.

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

- Feeling of hurt and guilt is cause of inferiority complex, looses peace of mind.
- Adharmic should not misuse the teaching of this verse.

Verse 37 :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

Glory of Jnanam :

a) Arjuna :

- O Arjuna!

b) Jnanagnih :

- The fire of knowledge.

c) Kurute :

- Reduces.

d) Sarvakarmani Bhasmasat :

- All Karmas to Ashes.

e) **Tatha Yatha :**

- Just as.

f) **Samiddah Agnih Kurute :**

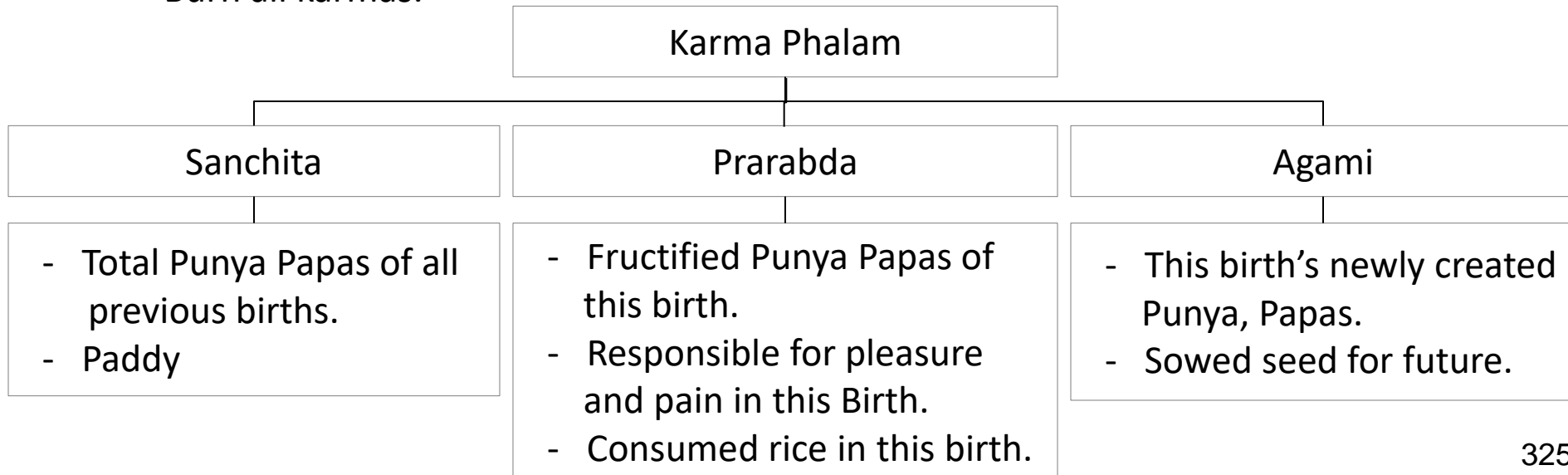
- A well kindled fire reduces.

g) **Edhamsi Bhasmasat :**

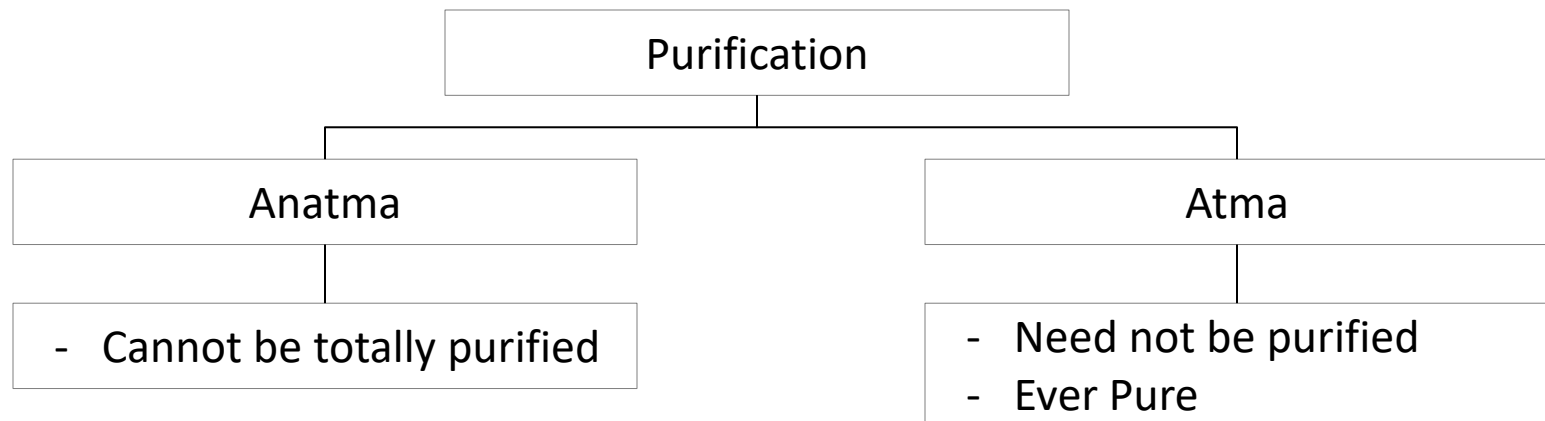
- The fuel to Ashes.

Explanation :

- Jnanam and Karma are responsible for future births.
- Well ignited fire burns fuel to Ashes, log of wood becomes Ashes.
- Jnana Agni, fire of knowledge, smokeless knowledge, fire free from doubts, wrong notions, steady knowledge.
- Burn all karmas.



- Aham Atma, Akarta, Abokta, non-doer, nonenjoyer, Brahman fire in which all actions are burnt.
- In Paddy, rice at the bottom, becomes seed.
- Clear knowledge burns all fuels, doubts.
- All 3 Karmas burnt by knowledge of fire.
- We cleanse the body with soap + water.
- Impurities in the mind express as Papam and Punyam.
- Bad thoughts are Papam, mistakes in past births.
- Cleanse mind by Japa, Dhyanam.
- When mind sufficiently clean, one realies oneself as Atma, Nitya Shuddha, ever pure.



- Jnanam – Best purifier in the world.
- Tram = To protect.
- Pavitram = Purifying Sadhana.

- To clean room – can't put Dharba grass.
- Jnanam gained by Sravanam and Mananam is Parama Pavitram.
- Get maturity of mind, concentration, realise peace of mind, subtle process.
- Through Karma Yoga and Upasana Yoga, gain qualification and gain the truth by Jnanam.
- Kale Na Vindati, Attains over time, long term pursuit.

Topic 6 :

Qualifications and disqualifications to Pursue Jnanam :

Verses 38 – 42 :

Verse 38 :

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśam
pavitramiha vidyatē |
tat svayaṁ yōgasamsiddhaḥ
kālēna'tmani vindati | | 4-38 | |

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

a) Hi :

- Indeed.

b) Vidyate Na Pavitram :

- There is no other purifier.

c) Iha :

- In this world.

d) Sadrsam Jnanena :

- Like knowledge.

e) Yoga Samsiddah :

- Prepared through Yoga.

f) Vindati :

- One attains.

g) Tat Atmani Svayam Kalena :

- That knowledge in the mind easily in time.

Verse 39 :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānaṁ
tatparaḥ saṁyatēndriyaḥ ।
jñānaṁ labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace.
[Chapter 4 – Verse 39]

- What is glory of faith?

a) Sraddhavan :

- One who has faith.

b) Tatparah :

- Who is devoted.

c) Samyatendriyah :

- And whose organs are restrained.

d) Labhate Jnanam :

- Attains knowledge.

e) Acirena Adhigachhati :

- He will soon attain.

f) Param Santim :

- Supreme peace.

Prerequisite for Jnanam :

- With Sraddha, Jnana Nishta easier.
 - Veda is a Pramanam, can't follow our mind which misleads, changes, regrets mistakes.
 - Must listen to noble, we will be contented.
 - Dhanavan – with wealth.
 - Gunavan – with Values
 - Sraddhavan – with faith.
 - What Eyes – see
Ears – Hear
Vedas – Teach
- } Truth as per Pramanam
- Sense organs can't convey what is beyond time – space.

- How to realise ultimate reality?
- Learn Atma Jnanam, Brahma Jnanam from the Vedas, with total faith in the scriptures.
- Understand ones relationship with relative world.

Tat Paraha :

- Vedas give utmost importance to Ishvara, Dharma, and Ananda Svarupa Atma, has Moksha as goal.

Samyak Indriya :

- Gains mastery over sense organs.
- Realises greatest peace, Moksha.
- Achirena Gachhati, attains quickly.
- Jnanam and Shanti comes only as an outcome of Sraddha in Scriptures.

Verse 40 :

अज्ञश्चाश्रद्धानश्च
संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca
saṁśayātmā vinaśyati |
nāyaṁ lōkō'sti na parah
na sukhaṁ saṁśayātmanaḥ ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

a) Ajnah Cha :

- The ignorant one.

b) Asraddadhanah :

- Who has no faith.

c) Cha Samsayatma :

- And who has a doubting mind.

d) Vinisyati :

- Perishes.

e) Samsayatmanah :

- For one who has a doubting mind.

f) Na Ayam Lokah Asti :

- Neither this world is attainable.

g) Na Parah Na Sukham :

- Nor the next, nor happiness.
- Don't have doubt in scriptures which reveal the ultimate reality behind this universe.
- Ignorant = Think body as themselves.
- Don't accept Jiva, soul different than the body.
- No Sraddha in guru or scriptures.
- Discover Atma Ananda and do things purposeful in life, otherwise life is wasted.
- Sorrows increase, no self confidence.
- Have positive thinking and have confidence in the power of scripture.
- If no Sraddha, born again.
- With Sraddha person Radiates happiness.

Verse 41 :

योगसंन्यस्तकर्माणं
ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि
निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

yōgasannyastakarmāṇam
jñānasañchinnaśayam |
ātmavantam na karmāṇi
nibadhnanti dhanañjaya ||4-41||

He who has renounced actions by yoga, whose doubts are rent asunder by Knowledge, who is poised in the Self as the Self, actions do not bind him, O Dhananjaya. [Chapter 4 – Verse 41]

a) Dhananjaya :

- Oh Arjuna!

b) Karmani Na Nibadhnanti :

- Actions do not bind.

c) Yogasannyastakarmanam :

- One who has renounced all actions through knowledge.

d) Jnana Samchinna Samsayam :

- One who has destroyed all doubts by knowledge.

e) Atmavantam :

- And who is mindful.

Arjuna's question :

- Follow Jnanam or Karma?

Answer :

- Through Jnanam all doubts cleared.
- Follow karma Yoga first for maturity of mind, follow by Jnana Yoga.
- Perform Karma without fail.
- Do Jnana Karma Sannyasa.
- Jnani works with enthusiasm, none of actions bind him, works effortlessly and faces results undisturbed, as he is not attached.
- Karma will not bind him, will not be affected because one has renounced actions through Jnana Karma Sannyasa.
- I am not Karta, is Jnanis knowledge all the time.

Verse 42 :

तस्मादज्ञानसम्भूतं
हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगम
आतिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

tasmādajñānasambhūtaṁ
hṛtsthaṁ jñānāsinātmanaḥ ।
chittvainaṁ saṁśayaṁ yōgam
ātiṣṭhōttiṣṭha bhārata || 4-42 ||

Therefore, with the sword of Knowledge cut asunder the doubt of the Self, born of ignorance, residing in your heart, and take refuge in yoga. Arise, O Bharata. [Chapter 4 – Verse 42]

a) Bharata :

- Oh Arjuna!

b) Tasmāt :

- Hence.

c) Janasina :

- With the sword of knowledge.

d) Chitva :

- Destroy.

e) Enam Samsaya :

- This doubt.

f) Atmanah :

- Of yours.

g) Hrstham :

- Which is in your mind.

h) Ajnana Sambhutām :

- And which is born out of ignorance.

i) Uttishta :

- Get up.

j) Atistha Yogam :

- And take to Karma Yoga.

Hrishtam :

- Karma or Jnanam is doubt born out of ignorance.
- Cut with sword of knowledge.

Ajnani	Jnani
- Does Karma Yoga	- Does duty without renouncing Karma through Jnana Karma Sannyasa and by following Jnana Yoga.

- Oh Arjuna! Get up and do your duty, it will bestow maturity of mind.